



AN
ANSVVERE TO
MASTER WILLIAM
PERKINS, CONCER-
ning Christs Descen-
sion into Hell:

By

JOHN HIGINS.



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1853

TO THE

BRITISH MUSEUM



1853



TO THE CHRISTIAN

Reader *Iohn Higin* wisheth
perfect knowledge of the Creed
in *Christ Iesu*.



T first (*Christian Reader*) I wrote these things more at large, interposed with the other which I tooke vpo mee to aunswere.

But now I thought it farre better thus to set them at view after this maner, which I could not without the much abridging of that my first copie. And this I did for two causes; the one to saue my labor in writing them out: the other to ease thee in reading the over. I haue prefixed each of our names, and by the letters, *A. B. C. D. E. &c.* applied the reasons and answers of the one

To the Reader.

to the other, that so thou maiest the easier
compare the places of both together, and
better consider & sentence of both. This
I doe because I thinke plaine dealing a
Iewell, and this order is better. Now (if
it please thee) I pray thee on kindenesse,
with conscience and charity to read the:
read, regard, and then iudge; but beware
thou iudge not amisse, least thy iudgment
endamage thy selfe. And so wishing thee
to beleue all the Articles of the Creede,
and withall wishing thy health in Christ
Iesu, I ende. At Winsam the 22. of
Iune. 1602.

John Higin.



Of Christs descension into hell.

1

WILLIAM PERKINS.

It seems very likely that these words (*hee descended into hell*) were not placed in the Creed at the first, or as some thinke they crept in by negligence.

A
Petr. Vire
in Symbo
Erasmus
Colloquij

Because aboue threescore Creedes of the most Ancient Councils, and Fathers want this clause, and amongst the rest the Nicen Creede.

But if the Ancient learned Fathers assembled in those Councils had beene perswaded, or at least had imagined that these wordes had bin set downe at the first by the Apostles, no doubt they would not in any wise haue left the out.

And an Ancient father saith directly, that these wordes (*He descended into hell*) are not found in the Creede of the Romane Church, nor vsed in the churches of the East, & if they be, that then they signifie the Buriall of Christ.

D
Ruffinus in
expofit.
Symbol.

2 *Of Christs descension into hell.*

JOHN HIGINS,

A *It seemed to some men that certaine*
bookes of the Newe Testament were
not Canonical, but in that *fewing* their
thoughts were not worthy to be made
account of. Wherefore these words:
some mē (of yesterday) *thinke they crept*
in: are no sufficiēt ground to build on in
matters of such antiquity, weight & au-
thority as these are. I reckon not of Eras-
mus in the imitatiō of Lucias pialogues,
but I know he writeth on the Acts of the
apostles, that Christ descended into hel.

B If we deny al the clauses which those
60. Creedes want, the Creed wil be ve-
ry short. For example, your Nicen
Creed hath not these, *borne of the Vir-*
gin Mary, he was buried, he sitteth on the
right hand of God, the Catholike church,
the Cōmunion of Saints; the resurrectiō
of the body: and the life everlasting: did al
these therefore creepe in by negligēce?
I thinke not.

Of Christs descension into hell.

3

The Ancient Fathers were perswaded of the descension, as they were of the other Articles which they left out. But in that Counsell they chiefly handled the herisie of Arrius concerning the two natures of Christ, applying al their saying in that Creed vnto the plague of that time.

D

Ruffinus is
exposit.
Symbol.

The same Ancient father saith there: *but that hee descended into hell is evidently foretolde in the Psalmes, allcadging certaine places, and a little after he saith: Peter also hath said: for Christ was mortified in the flesh, but quickened in the spirit, in which he went and preached to the spirits also which were shut up in prison in the daies of Noah, in which text is declared what work he did in hel. But the Lord himselfe saith by the Prophet, as of the time to come: because thou wilt not leaue my soule in hell, neither wilt thou suffer thine holy one to see corruption. Which againe he sheweth prophetically to bee fulfilled*

1. Pet. 3. 18

Psal. 16. 1

Psal. 30.

4 Of Christs descension into hell.

The first

exposition.

Psal. 30. 4.

when he saith: *Lorde thou hast led forth my soule out of hell, thou hast saved mee from them which go downe into the lake.* Thus your Ruffinus expoundeth this clause (*he descended into hell*)

WILLIAM PERKINS.

A

And it must not seeme strange to any that a worde or two in processe of time, should creepe into the Creede.

B

varietas

lectionis.

lat. 27. 9.

Jeremie for

acharie.

Considering that the Originall Copies of the old and new testament haue in them sundry varieties of readings & words otherwhiles, which frō the margin crept into the texte.

C

Neverthelesse considering that this clause hath long cōtinued in the Creed & that by the common consent of the Catholike Church of God, and that it may carry a fit sense, and exposition, it is not (as some would haue it) to be put forth of the Creede.

There-

Of Christs descension into hell.

The first
exposition.

Therefore that we may come to the meaning thereof; we must know that it hath foure vsual expositions, which we will rehearse in order, and then make choise of that, which shall be thought to be fittest.

The first exposition, is that Christes soule after his passion vpon the crosse did really and locally descende into the place of the damned. But this seemes not to be true.

JOHN HIGINS.

It seemes both strange and vntrue. For Irenæus beleeued the same clause 1400. yeares since: Athanasius Creede had the same clause 1200. yeares since: Chrysostome and Ruffinus expounded the same 1100. yeares since: Fulgētius beleeved the same aboue 1000. yeares since, & it was in the propheticall Scriptures aboue 1000. yeares before Christ, and hath continued in the newe

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The first
exposition.

Testament, And in the Creede 1550
yeares since Christ; & in this processe
of aboute 1550 yeares these words crept
out of the Scriptures into the Creede;
and yet they remaine in both still.

B

The olde and new Testaments in a
1000. pages, haue a fewe diuerse rea-
dings; but the old and new scarce 60 pa-
ges of Creeds haue no such sundry rea-
dings at all. But you note in your Mar-
gin *Jeremy* put for *Zacharie*. *Mat. 27.*
9. Loe, thus is the text. *Then was ful-*
filled, that vvhich vvas said by the Pro-
phet Jeremy, saying, , &c. The holy
Ghost in S. Matthew knew who said it,
saying, and who wrote it, writing. For
Zachary lived after Jeremy and might
as Baruch &c. write that which Jeremy
spake or prophesied before him.

Mat. 27-9.

Jerem. 36.

It is neither to bee put foorth of our
Creede, nor to be expounded by *sense*;
because it is a matter of faith.

These

Of Christs descension into hell.

7

The first.
exposition.

These fowre expositions as in order you place them, shall in order bee examined, and refuted, or answered: because as I take it they are handled amisse.

The first exposition.

Christ descended into hell, that is, Christ in his humane Soule after his death, did really and locally, actuallie, and effectually descend into hell where the wicked are tormēted. This is a true exposition.

WILLIAM PERKINS.

The reasons why this first exposition **A** seemes not to be true are these.

All the Evangelistes and among the **B** rest S. Luke intending to make an exact Narration of the life and death of Christ, haue set downe at large his Passion, death, buriall, resurrection, and ascension, and withall they make rehear-
Luke. 1. 3.

(all

8 *Of Christs descension into hell.*

The first
exposition.

sal of small circumstances, therefore no doubt they would not haue omitted Christs Locall descension to the place of the damned, if there had bin any such thing. And the ende why they penned this historie, *was that we might beleue that Iesus is Christ the Sonne of God, and that in beleeuing wee might haue life euerlasting.*

Iam. 20. 31.

C Now there could not haue bin a greater matter for the confirmation of our faith then this, that Iesus Christ the son of Mary, who went downe to the place of the damned, returned thence to liue in happines for ever.

IOHN HIGINS

A The Reasons why this first exposition is true are these.

B The Evangelists and especially S^t. Matthew, report that CHRIST who is the truth it selfe, prophetically spake

Mar. 12. 40.
Math. 16. 4.

twice

Of Christs descension into hell.

twice therof in the signe of Ionas. And
 S^c. Luke saith, that the same truth told
 after his Resurrection, *bowe all must bee*
fulfilled which were prophesied of him.
 S^c. Luke also reportes howe the holie
 Ghost expōdeth the prophecy of Da-
 vid, and againe S^c. Paule and S^c. Peter
 spake thereof in their Epistles. Assure
 your selfe then there was such a thing,
 as in places fitte (God willing) shall
 plainly appeare ere we end with this
 our worke.

The first
 exposition.

Luk. 23. 43.

Act. 2. 31.

Ephes. 4.

9. 10.

1. Pet. 3.

18. 19.

We must not then confute, but be-
 leue this great matter for the confir-
 matiō of our faith, as the scriptures do
 teach vs, Cōsidering that if he had not
 in *Soule* descended, the Devil and the
 damned might haue bragged of the
 force of that their kingdome. But as
 the 3. young men in the hoate Oven;
 Daniel in the den of the Lions, and Io-
 nas in the belly of the Whale, beeing
 the signes and figures of CHRIST S
 Descension, came forth without hurte:

Dan. 3. 21.

Dan. 14. 30.

Ioh. 2. 1. 2. 3.

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The first
exposition
the 2. reason

so Christ from that furnace, from that
denne of the Lyon; from that belly of
hel, victoriously, as he descended, came
forth with valour, with freedome, with
triumph.

WILLIAM PERKINS.

A The second reason why this first ex-
position seemeth not to be true is this.
If Christ did goe to the place of the dā-
ned, then either in soule, or in body, or
in his godhead: but the godhead could
not descēd because it was every where,
and his body was in the graue; And as
for his soule, it went not to hel, but pre-
sently after his death it went to Para-
dise, that is, the third heaven, a place
of ioie and happinesse. *Luk. 23. 43. Thu
day thou shalt be with me in Paradise.*

Luk. 23. 43.

B Which words of Christ must be vn-
derstood of his manhoode or soule, and
not of his godhead: for they are an an-
swere to a demande, and therefore vn-

Of Christs descension into hell.

¶ I

The first
exposition
the 2. reason

to it they must be futable.

Nowe the theefe seeing that Christ was first of al crucified, and therefore in all likelyhoode shoulde first of all die; maketh his request to this effect: Lord thou shalt shortly enter into thy kingdom, remember me then. To which Christs answer (as the very words importe) is thus much: I shall enter into Paradise this day, and there shalt thou bee with mee.

Luk. 23. 43.
43.

Now there is no entrance but in regard of his soule, or manhood. For the godhead, which is at all times in al places, cannot be said properly to enter into a place.

JOHN HIGINS.

Your second reason standes on this place: *to day thou shalt bee with mee in Paradise.* Christ spake this as God, who only hath power to giue Paradise, and whose *to daie* as Augustine saith is eter-

Luk. 23. 43.

Aug. lib. 11.
confess. ca.
13. in fac.

ter.

The first
exposition
the 2. read

Luk 1.78.

ternity : and hee speaketh it as man to
that happy mā, who after that evening
never since saw night nor darknes. For
they blessed departing hēce, haue their
evening at their deatch, and being dead
presently see in soule the day spring vi-
siting them from an high, of that *to day*
which after is nightlesse. Then hee that
lookes for a sublimary day of light and
darcknesse, amongst the blessed soules
in Paradise, is darkely deceived. For if
the theefes soule went that same night
to Paradise, as wee beleene it did, yet
went it the same *to day* of Christes e-
terne nature, and was in Paradise the
same *to day* of Christs glorious humane
natures alcēsiō, which with the theefe
was yet the same *to day* & lasteth night-
lesse till now and, for ever.

B Christ was not bounde by necessitie
of *must*, nor did in custome suite everie
demaunde or petition with aunswere.
For somerimes hee questioned againe,
and somerimes hee did not answere at
all.

all. But to this petition he answered as
God and Man, and therefore your two
musts, assigning the same to the man-
hoode, and cutting it of from the god-
heade, are more then the scriptures al-
lowe.

This supposition with the fiction of C
two Enters, interferences it selfe. For the
text is not so, but thus: *Lorde remember me when thou comest into thy kingdom.* Luk. 23. 42.
And Iesus laide vnto him: *to day thou
shalt be with me in Paradise.* He spake
(saith *Euthymius*) as God which filleth
all, and was together every where; in the
Sepulcher, in hell, in Paradise, and in
heauen. Also if the soule of Christ was
in Paradise before his resurrection, the
it was not in the graue; if not in the
graue, then that translation is false,
thou wilt not leaue my soule in
graue.

Euthymius
super hunc
locum.

Now your concluding no entrance D
B with

The first
exposition
the 2. reason

with the fiction of two *enters*, in *terres*
nothing. The texte of S. Luke is true,
yours is not so.

WILLIAM PERKINS.

A *Gen. 3. 7.* Again when Christ saith, *thou shalt
bee with mee to day in Paradise*, hee do-
eth intimate a resemblance, vvhich
is betweene the first Adam, and the
second Adam. The first Adam sinned
and was presently cast out of Paradise.

B Christ the seconde Adam, having
made the satisfaction for sin, must im-
mediatly enter into Paradise.

C Now to say that Christ in soule de-
scended locally into hell, is to abolish
this Analogie, betweene the first, and
the second Adam.

The ende of the second reason.

JOHN HIGINS.

In this matter there can be no resemblance betweene them; for the first Adam vvas not presently cast out of paradise after his death, but nine hundred yeares before he died, or was buried. The second Adam ascended into the heauenlye Paradise after his death, buriall, descension and resurrection. The first Adam vvente out of the earthly Paradise with a mortall body; the seconde Adam went into the heauenly with a glorified body. And whosoever will read *Gen. 3. the 7. verse,* *Gen. 3. 7.* and the verses after (considering vvell the particulars there) shal plainly perceiue, that Adam was not presently cast out (as you say) for that *presently* is not in the third of Genesis.

Neither must Christ immediatly after satisfaction, &c. (as you say) enter into Paradise; this *immediatly* is not in
B 2 all

the first
exposition
of 3. reasons

all the new Testament.

C Now to say that Christes Soule descended not into Hell, is to abolish the authorities of the Scriptures and to cashier the Creede, which proue the descension.

The end of the second Reason.

WILLIAM PERKINS.

A The third reason why the first exposition seemes not to be true. Auncient Councils in their cōfessions & Creeds omitting this clause, shew that they did not acknowledge any real descent; And the true meaning of these wordes (hee descended into hell) was sufficiently included in some of the former, and that may appeare, because when they set downe it, they omitte some of the former.

B As Athanasius in his Creed, setting
downe

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downe these wordes (he descended into hel) omittes the buriall; putting the both for one, as hee expoundeth himselfe els where.

17
The first
exposition
the 3. read
Athana. lib
de incarn.
Chrysoft.
hom. 2. in
Symb.

C

Nowe let vs see the reasons which may be alleadged to the contrary. Ob.

1: *Mat. 12. 40. The sonne of man must bee three daies and three nightes in the hart of the earth, that is, in hell.*

Mat. 12. 40

Answer. 1. This exposition is directly against the scope of the place. D

For the Pharises desired to see a signe, E that is, some sensible and manifest miracle. And heereunto Christ answered, that hee would giue them the signe of the prophet Jonas; which cannot bee the descent of his soule into the place of the damned, because it was insensible, but rather of his buriall, and after it his glorious ascension.

the first
position.
e 3. reaso

A

Of Ancient Councils &c. omitting
of causes, we spake pag. 1. in B. C. they
could not but beleue that which the
spirit of God foretolde, the Son of God
performed; and the same spirit witness-
ed to be fulfilled. Now to say that (he
descended into hell) was insufficiently in-
cluded in some of the former, this can-
not be; for the former (he was crucified,
dead, and buried) are of passiō; but these
latter (he descended into hell, he rose a-
gaine the third day: hee ascended into
heaven) are mere actions of Christ se-
cluded frō thole, not included in them.

Gal. 16. 10.
Ath. 12. 40
2. 31.

B

Athanasius saith, he descended into
hell. He is not against it; Chrysostome
saith he descended into hell; that there
also he might not be void of a miracle.
He is not against it.

Athanas. in
ymb.
he, off.
om 2. super
ymb.

C

Now let vs see the scriptures which
proue the descension. *The euill and a-*

at h 12.
40.

Of Christs descension into hell.

19

The first
exposition.

*adulterous generation requests a signe, but
a signe shall not be given unto it, unlesse
the signe of the Prophet Ionas. For as Io-
nas was 3. daies and 3. nightes in the
whales belly; so shall the sonne of man bee
3. daies and three nights in the heart of
the earth, that is, in hell.*

Math. 16.
24.

These places of the gospel are plain. **D**
Wherein by the signe of, Ionas in the
whales belly, Iesus fore-sheweth his
owne descension into hell.

For the evil & adulterous generatiō, **E**
the Phareses and Saduces tempting
him required a signe from heaven, and
therefore Iesus gaue them no signe frō
heaven, but a signe in hel.

Mat. 16. 24.

WILLIAM PERKINS.

The second Answer. The hart of **A**
the earth may as well signifie the graue,
as the center of the earth.

B 4

For

Of Christs descension into hell.

B For Tyrus bordering vpon the sea, is laide to be *in the heart of the seas.*

C The third answer. This exposition takes it for graunted that hell is seated in the middle of the earth; Whereas the Scriptures reveale no such thing; but this, that hell is in the lower partes; but where those lower parts be, no man is able to define.

D The 2. obiection. Act. 2. 27. *thou wilt not leaue my soule in hell; neither wilt thou suffer thine holy one to see corruption.*

E These words cannot proue any local descent of Christs Soule.

F For Peters drift in al'eadging this, is to proue the resurrection, and hee saith expressely, that the words must be vnderstoode of the resurrection of Christ. What? namely these wordes, that his soule was not left in hell.

Of Christs descension into hell. 21

Nowe there is no resurrection of the soule, but of the body only, as the soule cannot be saide to fall, but the body. The first exposition.

JOHN HIGINS.

Jonas 2.1.2

Act. 2.27.

The heart of the earth may as well *A* signifie hell, as it may signifie the midle or center of the earth.

For Tyrus being an Iland foure furlongs, or leavē hundred pases from the land, was therfore saide of God to haue her limites *B* *in the heart, or middle of the seas*. Again the proud king therof said, *Ezec. 27. 4.*
Ezec. 28. 2.
I am God, I sit in the throne of God, in the hart or middle of the seas.

These words of Christ: *for as Ionas* *C* *was 3. daies &c. so shall the Son of man* *Mat. 12. 40.* *be 3. daies & 3. nights in the hart of the earth:* giue vs to vnderstand where hell is sited, they reveale the place in question. But if hel & the graue, & the hart of the earth be al one, they which site hell

The first
Exposition

so shallow, & the graue so deepe, confound the hell of the Damned, and the graues of the blessed together.

D This prophecy: *thou wilt not leaue my soule in hell, neither suffer thine holy one to see corruption:* was one of all those things of which Christ said, *it behooved all things to be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.*

E And if this Prophecie proue not the Local discension of Christs soule by reason, it cōfirms it in faith, because Christ saide: *it behooved all things to bee fulfilled &c.*

F Peter is plaine, he saith, David foreseeing spake of the resurrection of Christ, for why, his soule was not left in hel, neither saw his flesh corruption.

G If your translation or exposition bee true, *thou wilt not leaue my soul in graue,*

then
risen
your
said
seco
buri
hau
with
the
arol
rise
not
at th
whi
surr
ber

(i)

fig

Of Christs descension into hell.

22¹

The first
exposition.

then the person or the soule of Christ is risen, or els Christ is not risen. And for your *fall*, I aske first, whether it may be said, that christs body fel into the graue secondly whether if it fel not, but was buried therein, it may nōt yet be said to haue risen; thirdly, whether Christ rose without a soule, because it fell not into the graue. For many bodies of Sāintes arose which fell not; neither did they arise without soules, which soules yet fell not into the granes. So I say, if nōe arise at the last day, but the bodies of them which fell, there wil be a very small resurrection in respect of the whole number of the departed.

Mat. 27.52.

WILLIAM PERKINS.

It will be replied that the word *ψυχη* (i) soule, cannot signifie the body.

And the word *αιδης* (i) hell, cannot signifie the graue.

The

24 *Of Christs descension into hell.*

C The first word, *ψυχή*, signifies not only the spiritual parte of man, i, the soule: *Rom. 13. 1. 1. Cor. 15. 45.* but also the whole person, or the man himselfe. *Rom. 13. 1. 1. Cor. 15. 45.*

D And the second word (*ᾠδης*) is aswel taken for the graue, as for hell. *Apoc. 20. 14. Death and (ᾠδης) are cast into the lake of fire.* Now we cannot say that hell is cast into hell, but the graue into hell.

E And the very same worde (*ᾠδης*) in this text, must needes haue this sence, i. his soule or person was not left in graue

F For Peter makes an opposition betweene the graue into which David is shut vp, & the hell, out of which Christ was delivered. *verle. 29. 31.*

JOHN HIGINS

ψυχή soul
ᾠδης hell.

A The word (*ψυχή*) i. soule in these places alleadged *Act. 2. 27. 31.* cannot signify the body of Christ, as shal appeare in this page.

Of Christs descension into hell. 25

And the word (*ᾠνῆ*) i. hell, cannot
signifie the graue, tombe, monument,
or sepulcher of a dead body. This graue
is not found in al the scriptures.

The word *ψυχή* i. soule, sometimes C
signifies the whole person, the man. *Act. 2. 41.*
liue, as in these places: *and there were* *Rom. 13. 15.*
added that day about three thousand *1. Cor. 4. 5.*
soules: let every soule submitte it selfe to *Genes. 27:*
the authority of the higher powvers: the
first man Adam was made a living
soule, these were not whole persons of
dead men buried, but Christians newly
converted, and Romane subiects alie.
So *Adam was made a living soule,* but
he was not so buried; the whole person
so signified by *ψυχή*, was not buried in
hell. If it were, then by these texts, (*to Luk. 23. 43.*
day shalt thou be with mee in Paradise, *Act. 2. 27.*
thou wilt not leaue my person in hell, *31.*
and his soule was not left in graue) the whole
person was in Paradise, in hell, & in the
graue the same day that hee was buri-
ed.

The

The first
exposition.

The second word, *adms*, *hel*, is not taken for the grane or toomb of the dead;

the text truly translated is thus: *death*

Apoc. 20. 14 *and hell were sent into the lake of fire, this is the second death. And who so ever*

was not founde written in the booke of life, was sent into the lake of fire. That

is, the Leil and his Angels & the wicked were sent into everlasting fire, as in

Mat. 25. 41 *Mat. 25. 41. Christ doth plainly shew; but the prophet heere speakeith it more*

*darekly. Also if your speach heere bee true, that *adms*, is as well taken for the*

grane, as for hell, then this translation is tollerable. And the rich man died and

Luk 16. 22. *was buried, and in the grane, lifting up his eies being in tormentes, for (saith he)*

Act. 24. *I am tormented in this flame.*

E You first cast the grane into hel, and now you site the Paradis'de soule in the grane.

F Peter makes an opposition between

Act. 2. 29. 31 *the dead entombed body of David not risen;*

risen, and the humane nature of Christ
risen; affirming that David prophesied
thereof long before. And saith, *his soule*
was not left in hel, as you here translate
as hel, and not graue.

Touch the person.

Will. Perkins. *as the graue.*

Againe it wil be said that in this text **A**
there be two distinct partes; the first of
the soules comming forth of hell in
these words: *thou wilt not leaue my soule*
in hell. And the second of the body ri-
sing out of the graue, in the next words
following: *Neither wilt thou suffer my*
flesh to see corruption. It is not so.

For the flesh in this place signifieth **B**
not the body alone, but the humane
nature of Christ: as appeareth *Act. 2.* *Act. 3. 30. 31*
verse. 30. vnlesse wee shall say that one
& the same worde in the same sentence
is taken two waies, *flesh* (you meane) in
the 30. and in the 31. verses.

And

The firſt
expoſition.

And the words rather ſay this ſenſe;
thou wilt not ſuffer me to continue long
in the grane; nay which is more, in the
time of my continuance there, thou wilt
not ſuffer me ſo much as to ſee corrup-
tion, becauſe I am thy holy one.

JOHN HIGINS. *In the ſoule
down in hell.*

A Here in the Psalm. 16. 10. Thou wilt
Pſal. 16. 10. not leave my ſoule in hell, neither wilt
thou ſuffer thy holy one to ſee corruption,
the two parts & places of Christs huma-
nity are plainly diſtinguiſhed a ſunder.
So alſo Peter interpreteth, Act. 2. 31.
and ſo Fulgentius bringeth theſe places
diſtinguiſhed againſt the Arians, ex-
pounding them of the ſoule and fleſh a-
part.

Fulgen. lib.
3. ad Thra-
ſimund.

B In the firſt, 30. verſe, Peter explai-
neth a Prophecy of the regall humane gene-
ration of Chriſt thus: he then, that is,
David, ſith he was a Prophet, and knewe
that God had ſworne vnto him by an othe,
of the fruit of his loines, according to the
fleſh

Of Christs descension into hell.

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The first
exposition

Psal. 3. 32.

11.

flesh, to raise up the Christ, that he might
place him on his seate. Here the Apostle
addeth (according to the flesh,) so distin-
guish and to tell vs, that the soule is not
ex traduce; but that the flesh & it be of
different natures, which immediatly af-
ter (expounding the other prophecy)
he clearly explains thus, 31. verl. Da-
vid foreseeing spake of the resurrection
of Christ, that his soule was not left in
hell, neither did his flesh see corruption.
There in the 30. verl. Peter spake of the
flesh (not of the soule) generated; and
here in the 31. of the flesh & of the soul
seperated by death. In both yet by flesh,
meaning one & the same flesh of christ.

Act 2. 31.

Psal. 16. 10.

S. Peters words are of credit enough: C
rather carriage of s^cse, comes to late.

W. PERKINS.

1. Pet. 3. 18. 19.

Gen. 6. 3.

Obiect 3. Christ was quickned in the
spirit, by the which spirit he went & prea-
ched unto the spirits which are in prisⁿ.

A

1. Pet. 3. 18.

19.

hind

C

An.

Of Christs descension into hell.

Answere. This place is not for this purpose, for by the spirit is not meant the soule of Christ, but his godhead which in the ministry of Noe preached repentance to the old world.

C And I thinke that Peter in this place alludes to another in Genesis 6. 3. where the Lord saith, *my spirit shall not alwaies strue wwith man, because hee is but flesh.*

D And if the spirit do signifie the soule, then Christ was quickened in his soule, or by his soule, but neither is true.

1.Pet.3.18.
Genes.6.3.

JOHN HIGINS.

A We must not alledge, nor take the text lamely. It is thus: *for Christ once suffered for sins, the iust for the uniuist, that he might bring vs to God, hee was mortified in the flesh, but was quickened in the spirit, in which spirit hee went and preached unto the spirites which are in prison. Heere is the suffering of Christ*

1.Pet.3.18.
19.

Of Christs descension into hell.

Christ, his death, immortality of soule, with the descension therof, and (as Ruffinus saith) what worke it did in hell.

31
The first
exposition.

Ruffinus in
Symbol

And therefore this place is pregnant ^B for the descension. For by the spirite is met the soule of Christ, & not his godhead (as you say.) For then your texte should be thus: *Christ was quickened in the godhead, by which godhead hee went and preached to the spirites which are in prison*, which you said in Noe preached to the old world. But this cannot be; it was after Christes mortification in the flesh, not in the olde world but in that which is nowe.

That which is saide in Genesis 6.3. *my spirit shall not alwaies contend vwith man, because he is but flesh, and his daies shall be an hundred & twenty yeares* was fiftie generations before Christ, this in Peter was after Christs death; that was in spirit diuine, this was in the soule humane; that was on earth with men in

^C
Genes. 6.3.

Of Christs descension into hell,

the flesh; this was in hel with the spirits
of the dead; Peter therefore in this place
alludes not to that in Genesis.

Of Christs quickening in the spirite
D shalbe more saide in the next page.

WIL. PERKINS.

1 Pet. 3. 19.

1. Pet. 4. 6.

A For the first, it cannot be saide, that
Christ was quickened by his soule, be-
cause it did not ioyne it selfe vnto the
body; but the godhead ioyned the both.

B Neither was he quickened in soule.
For the soule died not. It could not die
the first death, which belongeth to the
body; & it did not die the second death,
which is a total seperation from God.
Onely it suffered the sorrowes of the se-
cond death, which is the apprehension
of the wrath of god, as a man may feele
the panges of the first death, & yet not
die the first death, but liue.

A-

Againe, it is to no end that Christes C
Soule, should goe to hel to preach.

Considering it was never heard of, D
that one soule should preach to another,
especially in hel, where al are condem-
ned, & in conscience cōvicted to their
iust dāmnation; and where there is no
hope of repentance, or redemption.

JOHN HIGINS.

1. Pet. 3. 19.

1. Pet. 4. 6.

To say that Christ was quickened by
his soule, is to reason vpon no text, and
so we leaue it. So was the descension of
Christ also.

Christ was mortified in the flesh, but B
he was quickened in the spirite, that is,
in soule; not that it died, but that in an-
guish it suffered the sorrowes of death
which cōpast his body. And therfore he
said: *my soule is very sad eve to the death.*
But when that death was past, the sor-
row, anguish, & sadnes were ended; and

Psal. 18. 5.

Mat. 26. 38.

The first
exposition.

the ioy, the comforte and solace which his soule immediately after receiued, may very fitlie be named, a reviving or quickening. And of this reviving or quickning al the blessed souls departed haue presently after this life, a ioyful & most happy feeling.

C There is an end why Christ went & preached in hell, and why Peter wrote that he preached there. We must beleeue the word, though wee knowe not the end.

D Considering it was ever hearde of, since Christs time, that the soule of Abraham had a speech with the soule of the rich man in hell, and tolde him his owne, and besides how that his brethre had Moles and the Prophets, &c. And the borne blind said: *It was neuer heard of, that any man opened the eyes of one that was borne blinde.* But yet the cure was to some end, & so was the descension of Christ also.

Luk. 16. 25.

Io. 9. 32.

Of Christs descension into hell.

35

The first
exposition

WILLIAM PERKINS.

It wil bee answered that this preach- **A**
ing (whereof Peter speaketh. 1. *Per.* 3.
19.) is only reall or experimentall; be-
cause Christ shewed himselfe there to
convince the vnbeliefe of his enemies.

But this is flat against reason. For **B**
when a man is iustly condemned by
God, and therefore sufficiently convi-
cted; what neede the Iudge himselfe
come to the place of execution to con-
vict him?

And it is flat against the text. For the **C**
preaching spoke of here (1. *Per.* 3. 19.) is
that which is performed by men in the
ministry of the word, as Peter expou-
neth himselfe elsewhere (1. *Per.* 4. 6.) to
this purpose also was the Gospell pre-
ached to the dead, that they might bee con-
demned according to men in the flesh; but
that they might live according to God in
the spirite.

JOHN HIGINS. I. Pet. 3. 19.

A The preaching of Christ in hell, was
real; that is, *in re*, indeed: not experimen-
tal, as to proue an experiment, or con-
clusiō. For al the propheties must needs
be fulfilled, so as the Councel of God
decreed, and as the Scriptures reporte.
It was then a powerful passage, in his
sin-lesse soules freedome and valour; for
so he went to conquer the devil, and to
confound the damned in hel, from
whence he returned with triumphant
victory.

B But these matters of faith are not to
bee measured by the shallow flittes of
reason: for al things what so ever the
Lord would, that did he in heauen, and in
earth, and in the sea, & in all deepe pla-
ces. This prerogatiue Iudge might go
where he would, and convict whom he
list, hee could bee no more exempted
from hel, then hee could bee payned
there.

Of Christs descension into hell.

37

The first
exposition

thereby, or detained therein.

These two texts are not flat of one nature. For there in 1. Pet. 3. 19. the Spirit of Christ went and preached to the spirits in hel: here in 1. Pet. 4. 6. the Gospel is saide to be preached to the deade &c. that is to the gentiles or gentrified Jewes, vnto such as Christ ment when hee saide, *let the deade bury their dead.*

Math. 8. 22.

WILL. PERKINS. *hee descended into the graue.*

Lastly there is no reason why Christ should rather preach & shew himselfe in hel to them that were disobedient in the daies of Noe, then to the rest of the damned.

And this is the first exposition
The second followeth.

John Higins.

Of Christs descension into hell.

JOHN HIGINS.

He descended
into hell.

Luk. 16. 25.

If we shal runne from faith to *no reason*, I wil confesse like reason with your reason thus: there is no reason why Abraham should rather shew himselfe to the rich glutton in hell, then to the rest of the damned; this is as wise a reason as that. But all thinges are possible to him that beleeveth. The text is, *hee went in spirite, and preached to the spirits which are in prison*. And this the faithfull beleeveth, because it is Scripture; and they beleeveth the descension, because they are Christians.

Math. 9. 23.

And thus much touching the first exposition. The second followeth.

WIL.

WILLIAM PERKINS.

The second vsuall exposition of this *A*
clause (he descended into hell) is, that
Christ descended into the graue, or was
buried.

This exposition is agreeable to the *B*
truth, yet it is not meete or convenient.
For the clause next before (he was bu-
ried) contained this point, and therefore
if the next words following yeelde the
same sense, there must bee a vaine and
needlesse repetition of one & the same
thing twice; which is not to be allowed
in so short a Creede as this.

If it be saide, that these words are an
exposition of the former; the answer
is, that then they should be more plaine
then the former. For when one sentēce
expōūdeth another, the latter must al-
waies be the plainer. But of these two
sentēces: *he was buried; he descended in-
to hel;* the first is very plaine & easy, but
the

The second
exposition.

the latter very obscure and hard.

D And therefore it can be no exposition thereof, and for this cause this exposition neither is to be receiued.

And thus endeth the 2. expositiō

JOHN HIGINS.

A If Christ descended into the graue, it was in his body alitie: for to descend is a liuely action. This cannot stand with the Scriptures, for all the Evangelistes say, *he yeelded up the Ghost*, & also they say, he was taken downe & was throwed & buried in a new sepulcher by Joseph of Arimathea, &c. his body could not descende except it were alieue, and they would not haue buried it, if he had not bene dead.

B That seconde exposition then is not agreeable to the word: and as you say it is not meete nor convenient, to say I,

because it is false. For it makes a vaine
and needlesse repetition of one thing
twice, &c. Wherefore it is not to be al-
lowed nor liked of.

His buriall was sensible, it was done
and seene here on earth, his descension
was an invisible action of the immortal
soule perfourmed in hel, only compre-
hended by faith, not by sense, nor by
reason, and therefore (as you say) this
seconde exposition is not to bee recei-
ued, as expounding the burial, and in
this we somewhat agree.

And thus much touching the
second exposition, now fol-
loweth the third.

Will

Of Christs descension into hell.

WILL. PERKINS.

vpon the crosse
Christ dyinge
felt & suffered
the pangs of
hell & the full
wrath of God.

A Thirdly others there bee who expounde it thus, hee descended into hell, that is, Christ Iesus when he was dying vpon the Crosse felte and suffered the pangs of hel, and the full wrath of God seazing vpon his loule.

B This exposition hath his warrant in Gods word, where hell oftentimes signifieth the sorrowes and paines of hel.

C As Hanna in her song to the Lorde
1. Sam. 2. 6. *saith: the Lord killeth and maketh alive,
and he bringeth downe to hell & raiseth
vp againe.* That is, he maketh men feeble
woe and misery in their soules even the
pangs of hell, and after restoreth them.
Psal 88. 5. *And David saith: the sorrowes of death
compassed me, and the terrours of hel laid
hold on me.* This is an vsuall exposition
received

received in the Church, & they which expounde this Article thus, giue this reason thereof. The former words, *was crucified, dead, and buried*, doe containe (say they) the outward sufferings of Christ. Now because hee suffered not only outwardly in body, but also inwardly in soule; therefore these words, *he descended into hell*, doe set forth vn- to vs his inward sufferings in soule, whē he felt vpon the crosse the pangs of hel and the ful wrath of God leazing vpon him.

This exposition is good and true, & D
whosoever wil, may receiue it; yet ne-
verthelesse it seemeth not so fitly to a-
gree with the order of the former Ar-
ticles. For these wordes: *was crucified,*
dead, & buried, must not be vnderstood
of any ordinary death, but of a cursed
death, in which Christ suffered the full
wrath of God, even the pangs of hell,
both in soule and body.

Seeing then this exposition is con-
tai-

The third
exposition.

tained in the former wordes; it cannot
fitly ſtande with the order of the ſhorte
Creede, vnleſſe there ſhoulde bee a di-
ſtinct article of things repeated before.

And thus endeth the 3. expoſition.

JOHN HIGINS.

A We muſt hold that Ieſus Chriſt the
ſonne of God, dying vpon the croſſe,
could neither feele nor ſuffer the pangs
of hel, nor the ful wrath of God ſeazing
vpon his ſoule; becauſe it was neither
ſeperated from the godhead; nor ſub-
iect vnto ſin; and alſo becauſe that lay-
ing downe his life, he vſed theſe wordes
of deliuey: *Father into thy handes I co-
mende my ſpirite.* By which wee vnder-
ſtand, that hee was then ſeazed and did
poſſeſſe his owne ſoule, and yeelded the
poſſeſſion and ſeazen thereof vnto his
father, and neither the devill, nor the
pangs of hel had any ſeazen, holde, in-
terest,

Luk. 23. 46.

Of Christs descension into hell.
erest, or possession therein.

45

The thirde
exposition.

This exposition, that Christ after his death descended into hell in soule, hath many warrants in the old testament, of which one is in these words of Hanna: *C the Lorde mortifieth and quickeneth; hee causeth to descende into hell and causeth to ascend.* And this was a prophecie of the death, descension, resurrection, and ascension of Christ. So the saide Hanna in the 10. verse after prophecied of the kingdome of Christ also thus: *Iehovah will iudge the endes of the earth; and hee will giue fortitude to his king, & he will exalts the horne of his Christ.* And David saith: *the sorrows of death compassed me, and the land flowdes of ungodlines made me afraide.* These were the sorrowes of the first death in the flesh, and not the pangs of hel, which seaze only vpon the wicked, but not on the iust.

1. Sam. 2. 6.

vers. 10.

Psal. 13. 5.

He was crucified, dead, and buried. D
these were of his passion, concerning the

D

body

The thirde
exposition.

body mortal, and did not (but in his death) concerne the soule. For neither could the Iewes hurt it, neither could Ioseph bury it: but these, *hee descended into hell; he rose againe from the dead, he ascended into heaven*, are actions performed by Christ, the first in his soule, and the other two in his whole humane triumphing nature.

E The death of his holy ones, or of his mercifull me, is precious in the sight of God:

Psal. 116. 13

God then is not wroth with them, neither doth he inflict the pangs of hel vpon them, much lesse vpon his most holy, vpo his most iust one. In these words

Act. 2. 23.

44.

of S. Peter. *Act. 2. 23. 24. hunc interemisti*, there is the death, *quem Deus suscitauit solatus doloribus inferni*, there is the resurrection from hel and from the sepulcher. These places plainly demonstrate that the Apostle spake of that which Christ suffered and did in his death, buriall, descension, &c. and that his descension was not before his death

but

Of Christs descension into hell.

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The third
exposition

but after, *Ergo Christus non resurrexit ab inferno ante mortem suam*: and also Peeter expoundeth it even so in these words: *Providens (David) locutus est de resurrectione Christi; quia neq³ derelicta est anima eius in inferno, &c.*

Thus much touching the 3. exposition.
Now followeth the 4. and last.

WILLIAM PERKINS.

But let vs come to the fourth expo- **A**
sition. *Hee descended into hell*, that is,
when he was dead and buried, hee was
held captiue in the graue, and lay in bō-
dage vnder death for the space of three
daies. This exposition also may bee ga-
thered forth of the scriptures, So Peter **Act. 24.**
saith, *God hath raised him vp* (speaking
of Christ) *and loosed the sorrowes of
death, because it was impossible that hee
should be holden of it.*

Where we may see, that betweene **B**
D 2 the

The fourth
exposition.

the death & the resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Creede saue in this; and that is his bondage vnder death, which cometh in betweene his death and his rising againe, and the words themselves doe most fitly beare this sense.

C

As the speech of Iacob sheweth. *I wil go down into hel to my son mourning.*

Gen. 37. 53
death or
the graue.

D

And this exposition doth also best agree with the order of the Creede. First he was crucified and died; secondly hee was buried; thirdly laid in the graue and was therein holden in captivity & bondage vnder death. And these three degrees of Christes humiliation are most fitly correspondent to the 3. degrees of his exaltation. The first degree of his exaltation; [*he rose againe the third day*] answering to the first degree of his humiliation [*he died*] the 2. degree of his exaltation; [*hee ascended into heauen,*] answe-

Of Christs descension into hell.

49

The 4. and
last exposition.

answering to his going into the graue,
or he was buried. And thirdly his sitting
at the right hand of God (which is the
highest degree of his exaltation) answering
to the lowest degree of his humili-
ation, he descended into hell.

These two last expositions are com-
monly receiued, & we may indifferent-
ly make choise of either. But the last (as
I take it) is most agreeable to the order
and words of the Creede.

Thus endeth the 4. exposition.

JOHN HIGINS

Christ was buried and descended in-
to hel: but in the graue his body was
free from paine, free from bondage, and
free from corruption: and his soule in
hel was free from torments; free from
bondage, and free from detention. He
was captiue to neither of both, though
hee would for a time bee contained of
both, who in his diuine nature cōtaines

The 4. and
last expofi-
tion.

Alfal. 88. 6.

Act. 1. 24.

Marie Le-

Hiones Gra

na. Syra uer-

to. Hieronimi-

ni translas.

all, and cannot at all be contained. So we find that Christ was free among the dead; whom God hath raised up, loosing the sorrowes of hell, because it was impossible he should bee holden of it. Why was it impossible? because he is free, & because the gates of hel cānot prevaile against his church, much-lesse against himselfe which is the head thereof.

B In the graue then & in hel, he would be for 3. daies & 3. nights without corruption and torments; to declare his mortality, his immortality & his innocēcy. But the body did not descend, it was buried in the sepulcher: the soul descended into hell, it was not buried in the graue. And this descension was after his death and before his resurrection. And this was an Acte of his freedome, the other of freedome in patience, and both were in prophecy and in promise.

C

Gen. 37. 53

That which Iacob propheticallie spake of his own descētion into Egypt, and of Christs descension into hell well

weighed by the state of the Church in Luk. 16. 25.
Ægypte, and by the speech of his gran-
fire Abraham in blisse, & by the nature
of the word ~~Y~~ *Y* ~~W~~ *W* is not so full of que-
stion as men doe make it.

Wherefore the best expositiō agrees
best with the order of the Creede thus:
first he was crucified by the Iews: secōd
ly he died when he gaue vp the ghost;
thirdly he was buried by Ioseph of Ary-
mathea &c. fourthly he descēded into
hel, that was in spirit, or soule: fiftly the
third day he rose againe frō the dead, &
sixtly he ascended into heaven &c. but
*your secondly he was buried, and thirdly
laide in the graue,* make two burials.

Thus haue I briefly delivered, what
I thought meete to be said, concerning
the descension of Christ into hel. In all
which I referre my selfe to the iudgmēt
of those who may & can best descerne
of these matters, as by the word of ood,
and her Maiesties Lawes I am bound.

Faults escaped in the printing.

- P. 3. lin. 10. for is declared read is also declared
 P. 8. in the margin, for Jam. 20 read John 20.
 P. 18. lin. 9. for crucified read crucified
 P. 24. lin. vlt. for this page read this next page
 P. 25. in the margin for Gen. 27 read Gen. 2. 7.



FINIS.



